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WILLIAM BLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

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BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN, ALL MANKIND.

(SATURDAY, MARCH 10, 1832.

# THE LIBERATOR

AT NO. 11, MERCHANTS' HALL.

# WM. LLOYD GARRISON, EDITOR.

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# THE LIBERATOR.

To Calling one morning on a gentleman (at Cape Town) I was shewn into his library; and while wait-ing for him there, took up Cicero's Letters. to Atticus. One of the first Letters which caught my eye was that in which the Roman Orator complains of the stepidity of the Slaves from Britain. Just as I had finished the perusal of that Letter, my eye lighting on two busts placed in each of the step of t perusal of that Letter, my eye lighting on two busts placed in opposite sides of the room, Cicero and Newton, I could not help exclaring, "See what that men says of that man's country?"!—Dn Philip.

## REV. MR MAY'S DISCOURSE

REV. MR MAY'S DISCOURSE.

This excellent Dissertation has produced a salutary impression on the minds of a large majority of those who have given it a candid perusal. No one ventures to deny the correctness of its assertions and sentiments in the main; yet there are a few who strangely misapprehend or pervert the meaning of the author in several passages. A misconstruction has been given to the following language:

'If our republic cannot stand but upon the necks of two millions of my fellow beings, let it fall, let it fall, though I be crashed beneath it.'

In reference to the above sentence and to its

In reference to the above sentence and to its perversion, Mr May writes to us, in a private letter, as follows. Justice to himself, we think, warrants us in giving his remarks to the public.

us in giving his remarks to the public.

You, who know so well my sentiments respecting war, would never be led, even by this language, to think I would counsel a civil war even in the last resort. But such is the inference which some have drawn. No. I would not have the nation plange itself into one kind of wickedness, in order to escape from another. All I meant by what I have there said was to give a strong paraphrase to the maxim, 'Fiat justitia, ruat calum,' i. e. even if the abolition of alvery would dissolve the Union, we have no right to hesitath about its abolition; for great as is the blessing of union, it is not so great as rightsousness. Union cannet uphold a

people living in defiance of God. But I have no fear that the stability of our confederacy will be lessened by withdrawing from it that which ever has enfechled it, and ever must. I have pleaded—and I plead again—for the abolition of slavery, for our own sakes, as well as for the sake of our bondmen. I am persuaded, if it be continued, we cannot long preserve the peculiar blessings of which we have boasted so long and so loudly. We must do justly, or the God of justice will cast us off.

Some contend that we ought not to denounce slavery, antil we can show how it may certainly be abolished, without incurring greater sin and suffering, than may be the consequence, if we let things take their course. I anticipated this objection, and made a few remarks upon it in my discourse. None of the great moral changes that have taken place in our world, were effected precisely in the way pointed out by those, who first cried out, "They must be made!" The first step, in all public (as well as individual) improvement, is to make the public feel there is need of improvement. When this is done, and the people are brought to feel and own that a change for the better must be made, then the best minds and hearts are brought to consider how it may be accomplished; and those who seek to do right, will be directed by that good Father of all, who delights to see his children in the right way. How simple is the cure of Intemperance! And yet it was not discovered, until some time after the behevolent and patriotic had begun to cry, Wo! wo! Perhaps some means of relieving as of slavery, as simple as this, may be found out, if we only search for it with our whole hearts. You and I will then continue to cry, Wo! we! to the people that use oppression, until the Channings, and Beechers, and Websters, and Frelinghuysens in the land are roused to answer the demand of the people, saying, "Men and brethren, what shall be done?""

Light is bursting out on every side—the march of abolition sentiments is onward, right on-ward—new champions are hastening to engage in the great contest of freedom against oppression— the timid begin to take courage, the doubting to gather confidence, the lukewarm to burn with un-wonted ardor, the blind to receive sight. Leap even in your fetters, ye heart-broken captives; for the day of your redemption is at hand.

even in your fetters, ye heart-broken captives; for the day of your redemption is at hand.

We have perused with considerable satisfaction the essays of a writer in the New-Hampshire Observer, over the signature of 'S. S.' His first number we give below. It is not material whether he agrees with us in every particular, or otherwise, so long as he embraces the fundamental doctrine of immediate abolition. By this doctrine alone, we conquer.

### From the New-Hampshire Observer. IMMEDIATE ABOLITION. No. I.

IMMEDIATE ABOLITION. No. I.

Mr. EDITOR—I am not a friend to hasty and precipitate projects, or to rash and unadvised measures. I would be as violent in my opposition, and as determined in my resistance, to those head strong demagogues and furious enthusiasts, who are ever waiting for some favorable opportunity, to create disaffection between the people and the government, or the master and the slave, as any other firm friend of his country. But I nevertheless think, that whenever a plan is proposed to us, as an independent and, enlightened people, which promises to free us from any national evil, or profiers to us any considerable benefits, it deserves a candid and impartial examination from every philanthropist and patriot.

We must all readily acknowledge, that slavery, as it exists at present in our southern states, is a dreadful evil, that has been entailed upon the present generation. It is a dark blot upon the bright escutcheon of our country. It is a blighting curse, that destroys our dearest hopes and brightest prospects. It is a gangrene on the heart of our republic, which will soon complete our destruction. Yes, unless it be removed, speedily, wholly removed, from every city, town and hamlet, throughout the land, our destruction is certain—the knell of our country will soon strike loud upon the ear, for her glory will be departed.

With this dreadful evil in the midst of us, an inquiry, earnest and solemn, should go to the soul of every lover of his country, what can I do to avert from the nation this threatening judgment? Especially does every man, at this particular crisis, who is engaged in devising and carrying into effect measures, that, according to his best judgment, will mitigate the dreadful horrors of slavery, and speedily banish it from our shores, deserve the commendation of the whole christian community.

A plan has been proposed, and advocated with much warmth, in a neighboring city, for the im-

serve the commendation of the whole christian community.

A plan has been proposed, and advocated with much warmth, in a neighboring city, for the immediate abolition of slavery in the southern states; and arguments have been brought forward in favor of it, which, I apprehend, carry with them greater weight thus those, who have not thoroughly examined the subject, would readily imagins. To every feature in Mr. Garrison's plan, (for it is this to which I refer) I would by no means give my approbation. To it in general, without very considerable medifications, I could not give unqualified support. But, sir, that the slaves have a right to be free, and that with certain defined restrictions they ought immediately and universally to be emancipated. I do firmly believe. To this belief, I have come by a process

produce thrown into the market among slave produce; and as an inducement to those at the south, who do not keep slaves, to cultivate their land exclusively by the labor of freemen, and keep their produce separate from that which is polluted with the blood of our fellows, I would propose that the Free Produce Societies should offer a premium for such articles at present. Even the paper used in advocating the cause of the slaves, is obtained through the same impare channel as the garments on our forms and the food on our tables.

I believe the members, generally, give a decided preference to, and frequently a premium for free produce. Many of them, also,—some who are not members,—abstain from the productions of slave labor, with the exception of paper and specie. I should not suppose that any one who admits that slavery is unjust, would have any objections to giving up the use of articles obtained by slave labor. As far as I know, the only barrier to the general use of free articles is the difficulty of obtaining them; and it is earnestly desired that the day may not be distant, when it will be possible for all to free themselves from the imputation of the guilt of abetting men-stealers in their iniquitous trade; and the greater the difficulty, the more impressive are the calls upon us to double our diligence—to omit no effort in our power to make—to consider no sacrifice too great, until the barrier is entirely reinoved, until the sight of an article manufactured by slaves, shall elicit the exclamation of 'Whence is it? How came it here?'

As free cotton is in great deunand at this time, I would request 'S. T. U.' if he knows where any can be obtained, to inform us through the medium of the Liberator.

V. W. X.

PMILADELPHIX, 2d mo. 21st, 1852.

of reasoning, which, with your save, I will lay before your readens in finite a number of the product readens in finite and the product of th

whether we do not make it their interest to burn up their sugar establishments and valuable buildings on the sea-board, lest their possession tempt the insatishe cupidity of civilized Christians to invade them. We would advise the slaveholders hereafter to say less about a people thus circumstanced, particularly as they tell us, and truly, while revelling in wealth unjustly extorted from others, that their own bankruptcy and ruin are at hand. Had the planters of St Domingo acted with the wisdom of the planters of St Domingo acted with the wisdom of the present privileged orders of Europe, and yielded to the just claims of the laboring portion of the community, instead of being swept in vengeance from the earth, they might in all human probability have been at this moment peacefully directing their free contented laborers on their valuable estates, and enjoying their fruits. Their fatal error unfolds a volume of instruction to us: may we profit by it.

### For the Liberator. ANOTHER 'VOICE FROM BRITAIN'

The following is an extract from a monthly periodical published at Belfast, by Scotch Presbyterians, called the 'Covenanter.

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As free cotton is in great demand at this time, I would request 'S. T. U.' if he knows where any can be obtained, to inform us through the medium of the Liberator.

PHILADELPHIA, 2d mo. 21st, 1832.

For the Liberator.

SOME REMARKS ON THE FORMER AND PRESENT STATE OF ST. DOMINGO OR HAYTI.

A creain class of men, who may properly be denominated counting-house politicians, deem the circulating wealth, the imports and exports, and especially the latter, the true criterion of the prosperity of any country.

With them, a nation like Switzerland, with very little foreign commerce, is anothrough to more impressive are politicians are parpetually calling our uttention to the happiest portions of the habitable globe. These politicians are parpetually calling our uttention to feeling in relation, on the ground of sin, injustice and political avil, are accumulating and piety, may make it one of the happiest portions of the habitable globe. These politicians are parpetually calling our uttention to the happiest portions of the habitable globe. These politicians are parpetually calling our uttention to

ting around the christian patriots of New-England, like an impregnable wall. Their only way of escape is to yield, or trample them down. Christians and Statesmen in Europe are warning and deriding us. The slaveholders at the South are traunting us with having originated the curse among them. We hear of insurfacetions around us and among us; disunion threatened; natural justice speaking in our consciences; the word of God ringing in our ears. And to what are we awaked? When the fearful dilemma of emanething and the statement of waked? When the fearful dilemma of emanci-pation, or a black republic, shall have been deci-ded, will it be believed by Christians of the twen-tieth century, we hesitated which of the twe to choose? How awfully clear will it be to us in the day of judgment, that habit, hardened con-sciences, and corrupted inclinations, blinded us to a most obvious duty!

### For the Liberator. GUILT OF OPPRESSORS.

GUILT OF OPPRESORS.

Mr. Entron—Permit one, who possesses a feeling of regard for his fellow-creatures, to make a few remarks on the subject of Slavery. I will introduce this subject, by offering a few considerations to an enlightened public. Can any man entertain the opinion, that there was more than one being concerned in the creation of mankind? If so, let me ask, where is the ground-work of his opinion? If not so, can he think that being intended to create two classes, for the sole purpose that one might rule the other? Does any one passage or sentence of God's law sanction the act of one man's holding another in bondage, or of buying and selling his follow-creatures? Strely not! Where, then, is the foundation of such an anholy practice? The answer is obvious:—is the heart of man?

Genius of Emancipation! do not tarry, but hasten on thy way! Thy cause is just—sanction—dby the Hoty One? With thy sen of power, touch the slender foundation of this harbarous system.

what is there, in the records of crime, so What is there, in the records of crime, so fiend-like and detestable, as that of Slavery? What! Americans, daily boasting of freedom and independence, and, at the same time, suffering a spirit of aristocracy, worse than that which prevailed in the days of Pope Pius, to sway its blood-stained sceptre over the country! LIRERTY! awake! and sound thy victorious trumpet in every quarter of the globe! Bring, quickly bring, the day when color, and color only, shall no longer be considered a CRIME!

CANDOR.

For the Liberator.

For the Liberator,
PRECEPT UPON PRECEPT.

Sra—I have reflected on the condition of the colored population of the Southern States.
You and your friends, and wherever there are friends to this depressed race, ought not to be weary, but repeat from day to day, in as many modes as possible, that were the Southern States to free their negroes, and make a liberal provision for their instruction, it would add more to their individual prosperity and wealth, than to their personal safety. What they would seem to lose in the nominal value of slaves, they would gain in the value of lands and other property, and productive labor. Exports would increase in a greater proportion.

Calculations should be made, in a thousand different ways, to show the actual bona fide gain in labor, by employing free men.

Cultivate the minds of the colored people, and from examples already before us, it would prove more profitable than working the richest gold mine that ever was opened. You cannot too often vary and repeat such calculations, nor too often show how closely united to duty is interest.

Yours,

Ever the Liberator.

For the Liberator.

Min Editor—The enclosed trifle was first sent to the Christian Register, which has formerly shear some interest in the subject to which it refers; but the Editor or Editors of that paper have declined publishing it. Possibly, however, it may better suit your views than theirs; and with this idea it is now offered to you, that if you are willing to publish a rejected article, it may appear in the Liberator.

Toussaint.—Wishington! the hero, the statesman, the patriot! 'First in wat, first in peace, and first in the hearts of his countrymen!'

Washington.—Spare me, Toussaint. Spare me that reproachful look, that reproachful allusion to ill-deserved eulogies. Alas! that I must admit that the reproach is just. First in the hearts of my countrymen: Why did I not better use my

to ill-deserved eulogies. Alas! that I must admit that the reproach is just. First in the hearts of my countrymen: Why did I not better use my influence over those hearts? Why, when we had released ourselves from oppression, did we continue oppressors? Toussain! that my example and acquiescence sanctioned this, is the bitterest recollections of my life on earth.

Toussain!—It is indeed wonderful that whilst liberty was the theme of every tongue, the glowing sentiment of every heart, that any one who really felt the animating glow could submit to the inconsistency, the degradation, the guilt of keeping fellow men in bondage. That you, Washington, were among those inconsistent beings is most wonderful.

Washington.—It is indeed wonderful, nor will I attempt to palliate my guilt. Vain were it now to plead the faults of the age, or the readiness with which I fell into errors, I saw committed by those around me. I cannot now stifle the consciousness that had I followed the guide within, I could not so have erred, nor liave given my sanction to a system as revolting to natural justice as it was incompatible with all our boasted principles.

Toussaint.—Even now the upholders of that

injustice as it was incompatible with all our boasted principles.

Toussaint.—Even now the upholders of that system exultingly boast that Washington saw nothing in it incompatible with those principles.

Washington.—Oh! could they know the feelings with which I now regard it! Oh! bitter reflection that the effects of wrong-doing so long remain behind us! How different hight have been my country's fate had I but had the virtue to act consistently. Had I labored with half the zeal to save my country from the commission as from the endurance of wrong, what multitudes might I have saved of your countrymen from suf-

zeal to save my country from the commission as from the endurance of wrong, what multitudes might I have saved of your countrymen from suffering, of my own from guilt, far more to be deplored than suffering!

\*\*Toussaint.\*\*—Washington, I was sometimes said by our fellow mortals to resemble you, yet how different have been our fates! Success crowned all your steps, you died embalmed by the tears of a weeping nation, and your name is still venerated as the deliverer of your country. Even now the sounds of shouting multitudes commemorating your birth have scarcely died away.

\*\*Washington.\*\*—How can I help lamenting when my country so gratefully, affectionately boasts my services, that they had not been more worthy their applause?

\*\*Toussaint.\*\*—As for me, difficulties, disappointments, cruellies and treachery obstracted my course and anticipated my end. My name is now scarcely remembered, or loaded with calumny and reproach, except by the few.\*\*—

\*\*Western Whete Serves and the country and reproach, except by the few.\*\*—

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\*\*Western Whete Serves and the country and reproach and the country and reproa

ach, except by the few-

and repreach, except by the few—
Washington.—Whose approbation alone you
could have wished for, the wise and virtuous—how
far, far preferable to the applause of shouting
multitudes. And you, Toussaint, have not my
cause for self-reproach. Your motives were as
pure, your cause at least as just, your people's
wrongs far more imperiously calling for redress.

Toussaint.—Your countrymen are rich, great
and glorious, and have become a mighty nation,
boasting equally their deserts and their prosperity.

and glorious, and have become a mighty nation, boasting equally their deserts and their prosperity. In one little spot only were my efforts successful. In that spot I rejoice to know my people are free; alas, in that spot only of all the earth. Every where else, they for whom I labored and suffered, and in whose fate a common origin and common sufferings give me a peculiar interest, are despised, degraded, oppressed, trampled upon. They are dispersed over the whole habitable earth, and ford, only foest wherever, their unbapany destiny destiny find only foes wherever their unhappy destiny

Washington.—Yet in that spot your race are free, and enjoying with the blessing of freedom that increasing light and knowledge which give it its trae value, and they may now show to the world that the despised African race have immortal souls, are rational beings, at least as rational as their proud oppressors. When you contemplate this happy result, how small will appear your own individual hardships and sufferings, and who will dare to say that this once oppressed and despised people may not yet attain a height of excellence far beyond what any nation has yet exhibited? For who can penetrate into the secrets of the Most High, or say in what way this long-suffering people will be relieved, and held up to wondering ages as wise, virtuous and happy, in proportion as they have heretofore been low, degraded and miserable?

Toussaint.—Oh, Washington, how soothing Washington .- Yet in that spot your race are

steps led right than where they wandered from the path of fectitude, you would, as I did, deal fairly and benorably with your brethren of the forest, and cease to deceive, overreach, oppress, and rob them, you would then truly benor him whom you profess to revere. Oh, my countrymen, if ye but knew what is true glory, if despising the glare of wealth, the distinction of talents, ye could but discern what is your truest good, you would then only aim at that righteousness which exalteth a natiof, the only true exaltation, and which I could wish that all the nations of the earth would vie with you in the glorious effort to attain.

INCENTIVES TO GET KNOWLEDGE.

MR EDITOR—I have noticed an article it
your paper, in which the free people of color
are advised and exhorted to obtain the advanta are advised and exhorted to obtain the advantages of education and mental improvement for themselves and their children. I think the advice given by 'S. T. U.' very friendly and judicious, and hope those to whom it is addressed will endeavor to profit by it. Some facts have come to my knowledge during the present winter, which I have thought might be interesting to those who are endeavoring to improve their minds and characters. I shall therefore give you a plain statement of the circumstances; and if you think the publication of them will be useful, you may, if you please, insert them in the Liberator.

A very poor woman who came to this country

if you please, insert them in the Liberator.

A very poor woman who came to this country about two years since; with no friead or relative but her husband, was left a widow by his sudden death, not many months after their arrival. Her health was at that time very feeble, and the expenses attending his short illness and subsequent interment, exhausted all her means of support. She was a stranger in a land of strangers, and not able to work hard; but she was temperate, honst and well disposed, and soon found sufficient est and well disposed, and soon found sufficien aid to preserve herself from absolute want. Sev-eral months after the death of her husband, she eral months after the death of her nusband, she became the mother of an infant girl, which soon grew a healthy, promising child, and solaced the mother's heart for the loss of its father. The poor woman, having few earthly friends or com-forts, loved her babe with peculiar tenderness she often expressed her thankfulness that it was born in a country where it might be taught to read and write when it was old enough to learn;

she often expressed her thankfulness that it was born in a country where it might be taught to read and write when it was old enough to learn; for she had found her own solitary hours more lonely for want of these advantages, and determined to spare herself no pains or labor to procure them for her child. But the widowed mother was not permitted to realize these fond anticipations; her child was visited with a severe illness, which terminated its life in a few weeks.

The good conduct of the mother, and the sufferings of the child, excited the sympathy and compassion of her neighbors: the poor watched with her babe, and assisted her in nursing it—and some who had previously employed her, visited and soothed her by rondering every kind attention and consolation in their power, among which the hopes and promises of the gospel were affectionately suggested and gratefully received. When her child expired, she thanked God that it was relieved from all its pains, and taken to a better world and a happier home, where it would never know sorrow nor sin. She now regretted more than ever her want of early education; for she could no longer hope that the society and acquirements of her child would supply her own deficiencies, and cheer her lonely and weary hours, by reading and conversation. Some one advised her to learn to read herself. Oh, she replied, 'I am too old—I can never learn.' 'How old are you?' enquired her friend. 'Thirty-five,' was her reply. 'Well, you can but try,' was the answer, 'and I will try to teach you.' The poor woman consented, began her lessons soon afterward, and though she did not know a single letter about three weeks' ago, she can now spell several-words. Her progress, of course, is not very rapid, as she can only devote a few leisure hours in a week to her studies, and does not live in the house with her teacher; but she is very much interested in the object, and will probably learn enough to be able to read by herself, and thus improve and enjoy many hours which would otherwise be sad and s

What : contend for the gradual abolition of a transfer which permits, or tolerates, or produces the system which permits, or tolerates, or produces the system which permits a system w

For the Liberator.

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despised people may not yet attain a height of excellence far beyond what any nation has yet excellence far beyond the far beyond the

thereof, by indictment be fined a sum not less than two hundred and fifty dollars, or more than five hundred dollars.

Sec. 11. And be it further enacted, That if any free person of color shall write for any slave any pass or free paper, on conviction thereof, shall receive for every such offence thirty nine lashes on the bare back, and leave the State of Alabama within thirty days thereafter; and should he, she or they again return to the State of Alabama, or be found within the same, after the time above limited for his or their departure, on conviction of violating this provision of the law, shall forfeit his or her liberty and be sold as a slave, for the term of ten years, by order of any two justices of the peace, before whom he or she may be taken and convicted, ten days previous notice being given of the time and place of sale, one half of the proceeds of the said sale; (after paying one dollar each to said justices, and two dollars to the constable for attending the trial and selling said free person of color, together with all other costs that may accure) shall be paid to the use of the State.

Sec. 12. And be it further enacted, That if

LADIES' DEPARTMENT.



turn to you to share my joy, to seothe me in my griefIn wayward sadness, from your smiles, I seek a

I cannot know that all the chords, which give their

smiles alone,

Are torn by savage hands away from woman's

bleeding breast,

And with their sweetness on my soul, my feelings

keep represt!

known How swell the fountains of the heart-beneath affec-

tion's tone,
I might have, careless, seen the leaf torn rudely
from its stern—

But clinging as I do to you,—can I but feel for them?

bird,
Though it were sweeter melody than ever ear batheard,
If cruel hands had quenched its light, that in the plaintive sone.

And can I give my lip to taste the life-bought And can I give my my luxuries wrong.

From those on whom a darker night of anguist has been flung—
Or silently and selfashly enjoy my better lot,
While those, whom God hath bade me love, as wretched and forgot?

Oh no! So blame me not, sweet friends, though! should sometimes seem

theme! story of the negro's wrongs hath won me from my rest, And I must strive

must strive to wake for him an interest your breast! MARGARET.

THE TEARS OF WOMAN.

THE TEARS OF WOMAN.

AN ALLEGORY.

The Angel of Justice stood before the three of the Most High. Father, said she, behold the cractures whom thou hast made. Lo! the childres of centh have lifted up their hearts to oppression, the hands are full of wrong and violence, and they hands are full of wrong and violence, and they hands are full of wrong and violence, and they had laden their brother with heavy fetters, that he might be to them a bondmen foreiver. I called anto hee—I warned them of the evil of their way, but her refused to hearken to my voice; give me, therefor, my sword, oh Father! that I may smite them four before thy face.

Oh not yet, my sister! exclaisned the pleasing tones of a sweet voice:—and the young Angel with beseeching carnestness. Not yet, beloved sitter, said he, do thou ansheath thy sword for very my side of the control of the state of the said he, and follow with beseeching carnestness. Not yet, beloved sitter, said he, do thou ansheath thy sword for the geance. I will descend to the earth by thy side and plead with the erring one for his unhappy beater. I will win for thee an offering of penings from the hearts of the guilty, and with hybrid break asunder the heavy fetters of the slave. It eyes of the beautiful boy were suffused with team as he turned towards the heavenly throne, joining her appealing glance to his petition.

I the way had a sufficient to the petition of the stream beside which the Angel of Justice stood leaning on her empty scabbad—set.

lking shout of the young like d up the sword of Justice, rung like d up the sword of the oppressor.

MARGARET.

UVENILEDEPARTMENT



THE YOUNG SLAVE.

THE YOUNG SLAVE. captain Basil Hall, the English traveller, e city of Washington, a negro lad, about cars of age, was taken by execution and to sale, a slave for life, to satisfy a debton present was kindly interested in him; was another bidder in the market whom

was a short, lean man, with his face deeply d, not so much with age or care, as with p seams of intemperance. His two little re placed so far back in the head, that you of see them in profile, and swhen viewed in rough a pair of enormous spectacles, sparkled ery omnous manner; while his straight, and disordered hair formed an appropriate to the picture. I began to take consideracest in the little fellow's fate, and whispered all conjuncion, that I hoped he would get

tall conjunion, that I hoped he would get ov. fier various delays, the slave was put up to m, at the end of the passage, near which four persons bed by this time collected. There a good deal of laughing and talking amongst yers, and several jests were sported on the ion, of which their little vigith took no notice, at, he was not a clubby, shining little negro; at he need to the little vigith, and woully hair, but ar, delicate looking youth, more yellow than, with an expression overy way suitable, I ht, with the forlorn situation in which he was d—for both his parents, and all his brothers sites, he told me, had been long ago sold into y, and sent to the southern states—Florida or ma—he knew not where! Vell, gentlenen," cried the deputy marshall, you give as hid? Look.

ama—he knew not where!

Well, gentlemen," cried the deputy marshall, il you give us a bid? Look at him—as squarf was sever you saw—works like a fliger!" he of the spectators called out, "Come, I'll 23 deltars." Another said 35—amother said and at last 100 dollars were bid for him. row, the spot where I was standing in the corbid the rest of the partty, I could see all was passing. I felt my pulse necelerating at successive offer, and my check getting flushed the sene was so very new, that I almost fanly was dreaming.

scene was so very new, that I almost fanas dreaming,
interest, after a time, took a different
r, to which, however, I by no means wishwe atterance, or in any shape to betray; but
moment, the Deputy Marshal, finding the
lang at 100 dollars, looked over to me and
log use as a bid, sir, won't, you? 'indegnation was jost beginning to boil over
metare, and I cried out in answer to this aph more asperity than good sense or good
, 'No! no! I thank God we don't do
age in my country!"
If wish, with all my heart,' said the aucia lone that made me sorry for having
la bastily—"I wish we did not do such
ree."

"" can't help it, however," observed the "we must do our duty. 100 dollars are men! One—hundred—dollars!" minous person with the deep-set eyes, dout to my horror and that of the poor

tat this moment, a farmer who had come he country, and seemed pleased with the the youth, nodded to the auctioneer, and 13a.

d, 13a!" Why had free how said, "140," which was hoed by the new comer with "142!" 'Upon which, these two bidders, having exanged looks, walked apart for a couple of minaged looks, walked apart for a couple of a couple of the co

twice!—are you all done, gentlemen?!—the lad is yours, sir, a slave for life!"

"the lad is yours, sir, a slave for life!"

wifed the boy on the head, wished his new, my tall friend, all joy of his barguin, and as fast as I could, down one of the avenues, by a change of blace. It are the avenues, a change of place, to get rid of the en-of many unpleasant thoughts which hon me during the sale, and perhaps wil-good scamper over the ground, to satisfy he identity of my own freedom.

TEMPTATION RESISTED, AND HONESTY REWARDED.

REWARDED.

chimney-aweeper's boy was employed at of a lady of rank, to sweep the chimney in which she usually dressed. When neelf on the hearth of a richly farnished om, and perceiving no one there, he we moments to take a view of the beautie the apartment. in the apartment.
watch, richly set with diam

larly caught his attention, and he could not forbear taking it in his hand. Immediately the wish arose in his mind, "Ah! if thou hadst such a one!" After a pause, he said tohinself. "Bu! if I take it I shall be a thief; and yet," continued he, "nebody would know it; nobody seed me—nobody does not God see me who is present every where!" Overcome by these thoughts a cold divering seized him; "No;" said he, puting down the watch, "I had much rather be poor, and seep my good conscience, than rich and become a rascal." At these words, he hastened back into the chianney.

The hady, who was in the room seljoining, having overheard the conversation with himself, sent for him the next morning, and thus accessed him:—"My little friend, why did you not take the watch, yesterday?" The boy fell on his keees, speechless and astonished. "I heard every thing you said; "continued her ladyship—"thank God for enabling you to resist this temptation, and be watchful over yourself for the fature: from this moment you shall be in my service; I will both maintain and clothe you; nay, mora, I will procare you good instruction, which will assist to guard you from the danger of similar temptations."

The boy burst into tears; he was anxious to express his gratitude, but could not. The lady strictly kept her promise, and had the pleasure of seeing this poor chimney sweeper grow up a good, pious, and intelligent mun.—Mott's Sketches.

From the African Sentinel.

From the African Sentinel.

SAM PATCH.

The world is certainly indebted to Sam for this saying, if for nothing else—it will apply so easily to every thing. For instance: the colonizationists tell us the colored people of this country belong in Africa; that they (that is, their progenitors) were brought from that country against their will; and, therefore agreat efforts should be used to send them back again.

erctore agrees controlled to the face; to ke again.

Now this is all very benevolent, on the face; to for its 'specious appearance, many really good do charitable men are taken in with it. They really bhor slavery, and sigh to have the evil end; and say talk as affectionately about the Afric-American's home, as though he really was born in another marter of the globe.

and charitable men are taken in with it. They really abbor slayery, and sigh to have the evil end; and they talk as affectionately about the Afric-American's thome,' as though he really was born in another quarter of the globe.

I am no African, nor the descendant of one; but I would ask, for all, this benevolence, and all the mighty exertions of colonizationists, do not those of our population whose complexion is somewhat dark, or black, owe a debt of gratitude? Should they not also feel for those who feel for them?

There are thousands of poor, miserable, degraded whites in this country; should we not, therefore, endeavor to raise funds, and use arguments, whereby to send the rich, respectable and honorable, of the same color, to amy place in Europe? Their fathers came from that quarter of the globe, many of them against their will; and is not that as good and sefficient a reason why they should be sent there, as it is that free men of color should be sent the Africa? 'Think of that, Master Brook!'

But allowing the Colonizationists to be right in respect to the blacks—the real Simon Pure, unadulertated blacks; whist shall we do with those of a lighter grade, whose fathers of mothers wear as fair complexions as you, reader, or as any members of society? To be sure, the 'rascals' had no business to miz with and degrade the higher order' of beings, who wear white skins; but since they have, what shall be done with their descendants? They are no more natives of Africa, than they are of England, France, Spain, Holland or Germany. What shall we do with them? We cannot consent that they should go to Africa, for 'Hasvan has put a distinguishing mark upon the African, to show that he is not equal to, and should remain separate from the whites; 'and who would wish to avert the decree of Heaven? But they cannot consent to have them remain here? They cannot be sent to Europe, for that would be foring the Colonization Society cannot consent to have them remain here? There is but one place: they must live on islands betwe

# A VOICE FROM NEW-BEDFORD !

A VOICE FROM NEW-BEDFORD!

At a meeting of the people of color in New-Bedford, January 23d, for the purpose of considering and giving their opinion of the American Colonization Society, and the actual evil or benefit of that Society to the objects of its [hatred] mercy, the free people of color, Mr. Richard Johnson was called to the Chair, and Richard Johnson was called to the Chair, and Richard G. Overing appointed Socretary. After an address from the Chair, it was moved that resolutions expressive of the views of the meeting respecting the Colonization Society, be drawn up, and published in some newspaper not adverse to the rights and well being of all men, be their color what it may. The following are the resolves of the meeting:

\*Resolved\*, That in whatever light we view the Colonization Society, we discover nothing in it but terror, prejudice and oppression; that the warm and beneficent hand of philanthropy is not apparent in the system, but the influence of the Society on public opinion is more prejudicial to the interest and welfare of the people of color in the United States, than slavery itself.

\*Resolved\*, That the Society, to effect its purpose, the removal of the free people of color (not the slaves) through its agents, teaches the public to believe that it is patrictic and benevolent to withhold from us knowledge and the means of acquiring subsistence, and to look upon up as unnatural and illegal residents in this country; and thus by force of prejudice, if not by law, endeavor to compel us to embark for Africa, and that too, apparently, by our own free will and consent.

\*Resolved\*, That as great a nuisance as we may be in the estimation of that Society, we yet have a hope in Him who has seen fit to continue our existence through days worse than which we do not fear, and which emboldens us as peaceable citizens, to resolve to abide the issue of coming days, in this our native land, in which we ask no more than the age in which we live demands, and which this nation, as republicans and christians

R. G. OVERING, Sec'y.

A Question about Slavery.—How is it that so many who speak about emancipation as visionary and inipracticable on account of the immense pecuniary sacrifice to the people of the South, are nevertheless professedly in favor of the plan of the Colonization Society for removing the entire colored population to Africa? In order to be removed, they must be emancipated. And if the simple sacrifice of emancipation be an impossible or incredible sacrifice, how shall that same sacrifice he anade, with the additional expense of transportation? Are such men sincere in their professions? If so, where is their consistency? If not, what is their object?—Genius of Temperance.

## Boszoz.

SATURDAY, MARCH 10, 1832.

CAUSE OF THE CHERCKES. A second meeting was held in this city, on Wednesday evening last, at the Old South Church, to consider what further measures should be adopted for assisting the persecuted Cherokees. The house at an early hour was densely crowded, its ample galleries being exclusively appropriated to the ladies, and the floor to the gentlemen. The meeting was opened with a spirited address, from the Hon. Leverett Saltonstall, after whom followed John Ridge, the Cherokee Chief, who rivetted the attention of the audience while he delineated the rise, progress and present condition of his nathe rise, progress and present condition of his na-tion. He speaks the English language with sin-

the rise, progress and present condition of his nation. He speaks the English language with singular precision, using no superflaous words and rarely violating the rules of grammar. His speech found a mighty response in the hearts, hands and feet of his listeners.

An hour or two before the meeting was held, information was received from Washington that the Supreme Court had decided against the constitutionality of the laws of Georgia under thich the missionaries, Messrs. Buller and Worce, have been imprisoned. The news of this important decision was communicated to the meeting by Mr. Pickering, and was received with the most enthusiatic applause. Indeed, it may be safely affirmed that no event since the organization of the government, except perhaps the treaty of peace, has created a livelier sensation of juy in Boston and its vicinity, than this decision of the Supreme Court. It is the triumph of honor, of justice, of humanity, of religion, over villany, and oppression, and cruelty, and infidelity.

We are indebted to the Editor of the Tem-

of justice, of humanity, of religion, over villany, and oppression, and cruelty, and infidelity.

We are indebted to the Editor of the Temperance Advocate, printed at Sandy Hill, N. Y. for a copy of 'An Address delivered at Union, Village, December 7, 1831, before the Washington County Temperance Society; by Dr. William K. Scott.' Although the subject has become in some measure hackneyed, we have perused this address with unfaltering interest. The best evidence we can give of our appreciation of its merits is to copy liberally from its pages, which we shall do hereafter. A short extract may be found on our last page.

We here appropriate this occasion to express—what we have long been intending to do—our high approbation of the Temperance Advocate, and to recommend it to public patronage. It is published weekly, at the low price of \$1,50 per annum, if paid in advance. Any person paying \$5,00, will be entitled to four copies for a year. It is edited by S. P. Hises, a gentleman of tact and talent, who understands the art of compressing multum in parvo, (a rare attainment,) and whose productions are full of vitality and power.

sing multum in parco, (a rare attainment,) and whose productions are full of vitality and power. courageous soldier has not taken the field A more courageous soldier has not taken the held against the tyrant Intemperance; but we fear that he gets, like other soldiers, little else than hard fighting, poor pay, and coarse fare. Nevertheless he is gaining imperishable laurels. In this connexion, too, we would mention that the Genius of Temperance, at New-York, has been enlarged, and in addition to its other merits, requiring contains an Anti-Slagery Department.

regularly contains an Anti-Slavery Department.
Of the excellence of this paper, it is superfluous
for us to speak: it ranks among the best publications of the age.

Ne have taken another peep into the Rev. Dr. Willson's pamphlet—' Prince Messiah's Claims to Dominion over all Governments '—in which we find a very able attack upon the system of slavery. The writer maintains, and abundantly, proves, that 'slavery is nude one of the pilars of the government.' We have room for a single paragraph only, which we publish for the consideration of those who imagine that the guilf of slavery belongs exclusively to the slave States: of slavery. The writer maintains, and ab

of slavery belongs exclusively to the slave States:

'The late insurrection of the slaves in North Carolina and Virginia, has been quelled by the United States troops, ordered ast by the President, as executor of the laws of the United States. So then, we have first, the convention that framed the constitution, embodying slavery in several parts of the fundamental law of the commonwealth. 2d. The federal legislature enacting laws, under the provisions of the constitution. 3d. The judiciary applying the law in adjudications of the slave questions. 4th. The chief executive magistrate, enforcing slavery by the army of the United States.'

More Abuse and Proscription. The Editors of the New-York Journal of Commerce are stanch supporters of the Colonization Society. We copy the following article from a late number of their paper, as a fair specimen of their philanthropy and good-will towards the people of color. Our heart is sick on perusing the heartless and proscriptive essays which emanate from the pen of colonizationists.

tive essays which emanate from the pen of colonizationists.

'What will be the effect of the proceedings of Virginia and Maryland, concerning free negroes, upon the city of New-York? It is true those States do not propose to resort, in the first instance, to compulsory measures; but does any one doubt that they will resort to such measures; if the number of volunteer emigrants should not be sufficient to exhaust the appropriations made for their remova? Will not the negroes at once perceive that such is the inevitable result? And will not as many of them as prefer degradation and wretchedness in the United States, to respectability and prosperity in the land of their fathers, take an early opportunity to give leg bail, by transferring their relations from Virginia and Maryland to the non slaveholding States, and especially to this city, where we have already too many of them, either for our own comfort or theirs. What with criminals and paupers of domestic manufacture, and the great numbers imported from Europe, our citizens have a 'pretty considerable' bill to pay every year for their support, and in spite of every precaution they can use, are likely to be saddled with a constantly increasing burden, even admitting that they are so fortunate as to escape an inundation from other States. We do not mean to say, that taken as a whole, they are far more vicious than the

whites,—an assertion which we can make good by an appeal to the records of our prisons. It is true, there are reasons enough why they should be so, such as bad education, bad treatment, neglected morals, and a sense of repoted inferiority,—but this is not now the question. The question is, have we not already a sufficiency of such people among us? and do the laws of hospitality require us to keep open doom for their admission when they can have a home of their own, if they will, free from all expense, where their presence is sought, and where their influence would be as salitary to the surrounding population, as it will be influrious if they remain where they are. For ourselves, we should not be sorry to see the avenues to emigration closed by legislative enterments against those who refuse to be returned to the land from which they originated; and we would not care if the prohibition was extended to some other classes of population who are becoming too numerous among us. We must take care of ourselves, as well as others.

ing too numerous among us. We must take care of ourselves, as well as others.

What a pity it is, that while individual States are exerting, themselves so nobly in this cause, the Southern members, of Congress will not consent to an appropriation from the national trensury. They think we have some design upon their slaves. So we have;—some ultimate design;—but never without the consent of the cowners. We hope to make it for their interest, in some way, to part with their slaves,—not to-be let loose atmong our white population, but to be carried back to the laid of their fathers. But we are now speaking only of free blacks. We confine the subject to this point, because it is undisputed ground. We might show by testimony originating on the spot, that the South considers free negroes as far worse than slaves; in short, the worst population in the country. From the fact that their introduction is probabited by most or all of the Southern States, it is plain that they are considered an andesirable population. Why not, then, get rid of them? And why not suffer the North and West to bear their share in the burden of their removal? They will do it cheerfully—gladly. The curse of slavery, and the curse of free negroes, they consider a national evil. Though it has fallen chiefly upon one section of the country, it was induced by the whole country must aid in effecting it.

\*\*To the Editor of the Liberarie.\*\*

\*\*To the Editor of the Liberarie.\*\*

WILBRAHAM, March 5, 1832.

WILBRAHAM, March 5, 1832.

To the Editor of the Liberator.

DEAR SIR—Permit me, through the medium of your paper, to ask 'A. S.' of Wilbraham, who has, in the 2nd No. of Vol. II. of the Liberator, given us an article on slavery, to give his sentiments respecting the Colonization Society;—in what light he views the grand principles of this society—the practicability of removing all the free blacks—the inability of the blacks to raise themselves to an equality with the whites, while they remain with the whites—the justice of the they remain with the whites—the justice of the scheme, &c. PHILO-AFRICANUS.

FLOOD IN ORIO. Who can say that the late unexampled and most disastrous flood in Ohio was not a retributive visitation of God upon this State, for the cruel expulsion of a portion of her colored population from her soil, and her abominable treatment of those who remain? 'The Lord executeth judgment for the oppressed.' 'The Lord will maintain the cause of the afflicted, and the right of the poor.' 'The Lord will not at all acquit the weeked: he hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet: with an overrunning flood he will make an atter end of the place thereof, and darkness shall pursue his enemies.'

The last New Haven Advertiser contains an eloquent and impressive Letter to the Rev. R. R. Gurley, Corresponding Secretary of the American Colonization Society, by the Rev. Simeon S. Jocelyn, the indefatigable friend of the black man. This Letter was returned by Mr. Gurley, together with a communication containing his reasons for nication containing his reasons for not giving publicity to it in the African Reposito-ry. We shall present it to our readers next week.

The Naturalist .- The third number of the The Naturalist.—The third number of the present year contains articles on Conchology, Ornithology, Cabinet Cyclopediæ, Silk Manufacture, Culture of the Mulberry, Difference of Climate, Cat Bird, Dissertation on Tobacco, Feline Sagacity, Economical Fuel, New Practice of Painting Lamp Glasses, and Meteorological Journal.

The ' Young Men's ADVOCATE ' is the title of a little sheet just issued in Brooklyn, Ct. conducted by members of the Philomathean Society.

Its object is meritorious, and the specimen before us creditable to its conductors.

NOTICE.

A protracted meeting will be held at the African Baptist Church, in Belknap-street, on TUES-DAY NEXT. Exercises to commence at 10 o'clock, A. M.

An 'Address to the members of the Legislature of Virginia,' by our esteemed correspondent 'Rammolun Roy,' shall appear next week. Also 'Medom,' and other communications.

Those of our subscribers who do not keep of the Liberator, will greatly oblige us by

A large piratical vessel of 28 guns and 230 men, has been captured and carried into Ascension by H. B. M. ship Primrose, after an action of 7 hours, in which the pirate lost 101 men, and the Primrose fifty men. The captain of the P. lost his left, arm. The pirates were chiefly Spaniards, and were to be sent to England for trial.

Harrible Inhumanity.—We learn that a new born naked infant was taken alive from the vault of a necessary in this city, last evening! Feeble resewere heard by a person in the yard, which led to the discovery and rescue of the sufferer.—Some harmane colored people dressed, and a benevolent lady has taken the guardianship of this fondling.

Albany Evening Journal.

Albany Evening Journal.

Letters received at this office from March 3 to March 10, 1832.

Henry E. Benson, Providence, R. I. (2); J. W. Jonson, Elmira, N. Y.; Nathan Winslow, Portland, Me.; Rev. Johiel C. Beman, Middletown, Ct.; Philip A. Bell, New-York City; Rev. George Eoursu, do.; R. H. Stephenson, Greenville, Illinois; Churles Marriott, Hudson, N. Y.; S. P. Dole, Wilbraham, Mass.; Rev. Suneon S. Jocelyn, New-Havan, Ct.

ing of the British Methodist Conference, it was unan-imously resolved 'that it be recommended to all who now are or heareafter may be possessed of the elective franchise, to give their votes and interest to such persons only as shall unite, with other qual-ifications for a British senator, a cordial desire and firm determination to recommendate.

The ladies having bared themselves to the lash, must read with composure the subjoined causic and criticism, extracted from an eastern paper. We regret exceedingly that fashion should have led to so

gret an executing, and great an exposure.

'The only sign of modesty in the present dress of the ladies, is the pink dye of the stockings, which make their ancles appear to blush for the total want of petticoats.'—Alexandria Gaz.

### MARRIAGE.

In Middletown, Ct. Feb. 29th, by the Rev. Je-hiel C. Beman, Mr Lester Reed, of New-York, to Miss Emeline Sherman, of Hartford, Ct.

hiel C. Beman, Mr Lester Reed, of New-York, to Miss Emeline Sherhan, of Hartford, Ct.

NEW-ENGLAND ANTI-SLAVERY SOCIETY.

THIS Society was formed in Boston, January 1, 1832, Its objects, as expressed in the second article of its Constitution, are—to endeavor, by all means sanctioned by law, humanity and religion, to effect the abolition of slavery in the United States; to improve the character and condition of the free people of color; to inform and correct public opinion in relation to their situation and rights; and to obtain for them equal civil and political rights and privileges with the whites.

Any person by signing the Constitution, and paying to the Treasurer infeen dollars as, a life subscription, or two dollars annually, shall be considered a member of the Society, and entitled to a voice and vote in all its meetings, and to a copy of any publications or communications which may be distributed among its members.

Any Anti-Slavery Society, or any association founded on kindred principles in the New England States, may become auxiliary to this Society by contributing to its funds, and by sending a delegate, or delegates, to attend its meetings.

The following constitute the officers of the Society:

President—Arnold Buffum.

Vice Presidents—James C. Odiorne, Alonzo Lewis.

Corresponding Sceretary—William Lloyd Garrison.

Recording Sceretary—Joshua Coffin.

Lewis.

Corresponding Sccretary—William Lloyd Garrison.

Recording Secretary—Joshua Coffin.!

Treasurer—Michael H. Simpson.

Counsellors—Moses Thacher, John E. Fuller, Oliver Johnson, Robert B. Hall, Benjamin C. Bacon, John Stimson.

Among the various resolutions passed at the regular meetings of the Society are the following:

Resolved, That this Society highly approve of the course pursued by the conductors of the Boston Liberator, that we will adopt that paper as the official organ of this Society, and that we will use our influence to extend its circulation.

Resolved, That the friends of the people of color, and the people of color themselves, in the various towns in New-England, he invited to form auxiliaries to this Society, and to notify the Corresponding Secretary of their organization as soon as may be practicable.

Resolved, That this Society request the parents or guardians of colored lade, who may wish to learn trades in this city and vicinity, to make application to this Society for that purpose, and that a Committee be chosen, whose daty shall be to provide places for such persons.

[The following gentlemen were appointed the Committee on Trades, viz. Messrs Garrison, Fuller, Coffin, Johnson and Rupp.]

Resolved, That this Society will render assistance to colored persons, of good character, in obtaining honest employments, and that such persons be invited to make known their wants to the Committee for Apprentices.

Resolved, That colored parents who have children, and young lads shemselves, be requested to enter their names and places of residence to the Chairman of the Apprentices Committee, whose daty shall be to register the applications made.

## GEORGE PUTMAN, HAIR DRESSER AND PERFUMER,

HAIR DRESSER AND PERFUMER,

AS removed his Dressing-Room from No.
211, Washington street, to the new building No. 2, Broomfield street, which has been fitted up (by his own direction) in a manner calculated to afford the greatest possible amount of comfort to Gentlemen while under his well known skilful operation. The chairs are so easy—the cushions so yielding to the touch—the razors and other cutting instruments so keen and smooth—acopious supply of warm water so soft and pure—towels, either crash or diaper, so clean and sweet —himself and assistants so polite and accommodating;—in short the tout ensemble of his new Establishment so well contrived and neatly arranged, that his customers, one and all, will undoubtedly confess with pleasure their entire satisfaction therewith, and make him the happiest of Tonsors.

Ext. Gentlemen who was feel desirates of here.

Tonsors.

For Gentlemen who may feel desirous of having exclusive apparatus, he has provided drawers
to contain their boxes, brushes, towels, essences,
oils, powder, &c. &c. which articles he will always be happy to supply.

6m March 10.

Ways be happy to supply. 6m March 10.

GENTEEL BOARDING HOUSE FOR COLORED TRAVELLERS AND RESIDENTS.

ROBERT WOOD

(IVES notice to his friends and the public, of the has taken the house corner of Garden and Southack streets, for the entertainment of genteel persons of color who may wish to be accommodated with board. It is situated in an eligible part of the city, and commands an extensive any pleasant prospect. Board may be obtained by the day, week or month. Every effort will be made by Mr Wood to suit the taste and convenience of his patrons. Gentlemen of color, is other places, on visiting Boston, will find his house a desirable resort. Putronago is respectfully solicited. Dec. 17.

FOR SALE AT THIS OFFICE, AND AT THE BOOKSTORE OF CARTER AND HENDEE.

A DISC WBSB
On Slavery in the United States,
By Rev. Samuel J. May, Pastor of the First
Church in Brooklyn, Ct.

THE TEARS OF A SLAVE.
Adice to my dear native shore,
To toss on the boisterous wave,
To enjoy my kindred no more,
But to weep—the tears of a slave!

By the sons of freemen I 'm berne
To a land of the free and the brave;
From my wife and my children I 'm torn,
To weep—the sad tears of a slave!

When I think on my mother and friends, And the joy their countenance gave, Ah! how my sad bosom it rends, While weeping—the tears of a slave!

While weeping—the tears of a share Keen sorrow so presses my heart,
That often I sigh for my grave,
While feeling the whip's cruel smart,
And weeping—the tears of a slave!
Ah! now I must labor for gold,
To pamper the pride of a knave;
Ah! now I am shackled and sold,
To weep—the sud tears of a slave!

Ye sons of the free and the wise, Your tender compassion I crave; Alas, can your bosoms despise The pitiful tears of a slave?

Can a land of Christians so pure, Let demons of slavery rave? Can the angel of mercy endure The sorrowful tears of a slave?

The sorrowful tears on a ....

Just Heaven, to thee I appeal!
Hast thou not the power to save?
In mercy thy power reveal;
And dry—the sad tears of a slave!

AFRICUS.

[From the Albany Argus.]

DIRGE.

On the night following Sunday, Aug. 21st, while namy of the inhabitants of Southampton county, Va. were absent at a camp meeting, held in a neighboring istrict, the slaves rose upon the defenceless and unred who remained at home, and sacrificed between ixty and seventy victims.

Wail! for the innocent,
The beautiful and fair,
The young, who perished in their youth,
The old in his heary hair.

Wail! for the many hearths
And homes made desolate;
For broken hearts and severed t
The spoils of murderous hate.

Fair passed the Sabbath sun Behind the western hills; For hymns were heard in the ancient wood, And songs by the gushing rills.

The old man called his flock,
And read the living word;
And the peace of God was in his heart,
While his lips in prayer were stirred.

All solemnly knelt down,
With meek, confiding air.;
And breathed 'amen,' as the sire imp
For them the Great Keeper's care.

Sleep, in her folded arms, Wrapt husband, child and wife; And throbbing pulse and heaving bre Were all that betokened life.

A shrick was heard by night!

The startled eye but saw

The gleaming axe, and the ear just caught
The sable fiend's hurra!

The lid shut o'er the eye;
The ear heard not again;
And only death stood sentry by
The red postern of the slain.

Morn smiled as it was wont, On upland, plain and stream, And thousand birds their matins To the first awakening beam.

But woman's cheerful smile,
And man's exciting voice,
And childhood's gleeful laugh,
In the morning bade rejoice

Out on the polished floor
Ran the ensanguined flood;
The babe slept on its mother's breast,
And its bruised lips dashed with blo

Upon the cold hearth stone
The unripened virgin lay,
Crushed in her budding lovelines.
And dawn of her opening day.

And manhood's sturdy arm
In dust was beaten down;
From youth his boast and pride were reft,
From reverend age his erown.

Wail! for the young and fair, And their remorseless fate; Wail! for the merry homes laid waste, And the bosom desolate.

TO THE KING'S MOST EXCELLENT MA-JESTY. 1768.

BY PHILLIS WHEATLEY, AN AFRICAN SLAVE. Your subjects hope, dread Size,
The crown upon your brows may flourish lon
And that your arm may in your God be strot
O may your sceptre numerous nations sway,
And all with love and readiness obey!

But how shall we the British king reward ?
Rule thou in peace, our father, and our lord
Midst the remembrance of thy favors past,
The meanest peasants most admire the last.\*
May George, beloved by all the nations roun
Live with Heaven's choicest, constant
crowned!

crowped!
reat God, direct and guard him from on high,
and from his head let every evil fly!
and may each elime with equal gladness see
monarch's smile can set his subjects free!

\*The Repeal of the Stamp Act.

THE WORLD.

O for a soul magnanimous, to know,
Poor world, thy littleness, and let thee go!
Not with a gloomy, proud, ascette mind,
That loves thee still, and only hates mankin
Reverse the line, and that my temper be,
—To love mankind, and pour contempt on

MISCELLANEOUS.

JOHN RANDOLPH. A correspondent of the Louisville (Ky.) Journal of the 7th ult. very wittily attacks 'Our Russian Ambassador,' the madman of Roanoke, whom he styles 'an exhausted bag of bones.'—We select a few paragraphs from his communication, which show that 'negro dealers,' alias slaveholders, are becoming disreputable sven at the south.

the south.

Since then the peculiarities of John Randolph of Roanoke, have displayed themselves in an advertisement; one sy much like himself that we regret having mislaid it. It was made up of short paragraphs, in his usual desaltory way—stating that he had owned Stallions, that the best of them were dead, owing to the inattention of those to whom they were intrasted, who also had not paid what they owed him; that among them, only one honest man had settled with him, and he had not paid him. Yet there still remains a wonderful horse, whose, services Mr. Randolph tenders to his fellow citizens. His negroes, designed for sale, 'will move toward the South as soon as the weather will permit.'

sale, 'will move toward the South as soon as the weather will permit.'

A choice article this to be shewn at St. Petersburgh, as a specimen of the merchandize dealt in by an American Ambassador, beginning with stud horses, and ending with negroes! Was there not formerly, in Tennessee, a great man whose career took the same course? and may we not hence, in part at least, account for the tender attachment between him and John Randolph? Similis simili gaudet. Like to like, is an old proverb.

That this man, has a legal right to receive the public money, if the President puts it in his way; that he has a like right to sell his negroes, as well as to dispose of his stud horses, is equally true. But that a man of honor and veracity, after the language held by Mr. Raudolph, would, in his situation, accept a place, or that a man of humanity would sell the human creatures, born in his own house, seems strange, to say the least of it. Perhaps old age has brought on avarice in its chilling train, and at a time, when three score years have done away the possibility of a family, and the reason for making a provision for a worn out existence, the desire of hoarding has occupied his failing faculties, and determined him to grasp the only-enjoyment of dotage. Of his income from his estate and horses, we know nothing; yet it must be enough, in a body scarcely by nature half made up, to set such an one above the necessity of accepting the public money; of selling the people bred upon his own plantation. The number of negroes designed for the Southern market is not stated by hims his accompt then remains, with blanks to be filled up by himself.

Cr. by Uncle Sam, — 18,000

18,000 Cr. by Uncle Sam, By negroes, By plantation, horses, &c.

Two parts in three of these gains may be ill otten; but what then?

Populus me sibilat, at mihi plaudo,
Ipse domi, simul ac nummos contemplor in arsa,
[Let others laugh, while I delighted rest,
Counting the specie in my iron chest.]

"Tis many years since John Randolph declared in Congress, that the alarm bell made every mother in Richmond clasp her infant to her bosom. Since then he talked about shooting his negroes, but by his advertisement we find that he has learned from Horace to make a better use of them.

Vendere cum possis captivum occidere noli, [When you can sell a captive, slay him not.]

[When you can sell a captive, slay him not.]

A writer who for some years past, has been alarming us with the comparative increase of the negro race, would find at John Randolph's an inestimable example in point. Forty years increase has made them from three to four fold their original number, while on the part of their master, not a single white or Indian has been produced. Juvenal his favorite author would tell him, Gratum est quad populo civem, patricque dedisti. Si facis ut patries it idoneus, utilis agris, Utilis et bellorum et pacis rebus agendis,

['Tis well that on your country you bestow A citizen; provided nobly trained To deeds of war, and to the arts of peace.]

But no citizen of any kind, much less such as above described, is to be expected from J. Randolph, old, cold, and withered, and if not as poor as Job, indebted for that exemption to negro bréeding, the sales from whence arising will, with some people, stamp him as wicked as the patriarch's wife.

some people, stamp him as wicked as the patriarch's wife.

Negro-dealer was never an honored name; of late years it has got so much below par, that no man undertakes it, except one who feels that he can, after having made up his pack, retire well satisfied, 'infanous and contented,' upon wealth wrung from the unhappy. May we hope that, among the black exiles, none may be purchased from Southampton? The imputation may be an affront to Mr. R. but there are many who, when they see a man sell his paternal slaves to make money, will be apt to suspect that the same motive may carry him a little further. At any rate, we advise our southern friends to inquire carefully into the character of the Virginia slaves offered for sale, and not to let the name of our ambassador slacken their enquires. Never had the southern states cause for equal attention to the character of the negroes who are to replace the Indians, perhaps one dry to avenge the expelled owners of the soil on its usurpers. Never was there a state so fearfully marked out by guilt for the coming retribution of heaven as Georgia. Let those who vindicate fer deeds look to the consequences. It may sait those Virginia statesmen to do so, who, owning a superfluity of negroes, naturally wish to make room for such useless property in Georgia, whence the next generation may with certainty look out for enemies, raised up not by that patieular Providence whose doings are not to be presumptuously scanned by mortal eyes, but by that plain, that awful system of retribution, which he who runs may read, which has decreed wealth for industry, safety for courage, peace for innocence, but terror, and ultimately destruction for tyranny.

lics of the white race, while the negroes would be waiting the decease of the last white, then to take penceable and actual, as well as virtual possession of their native soil: if indeed it be possible to suppose them so strangely forbearant as to suffer their old masters to linger out a life, which hope extinguished must have made perfectly wretched, and of course its close a benefit conferred, whether by nature or by negro. Such are the certain consequences to be looked for from those who imitate John Randolph's conduct through life, and worse cannot take place, except in those who replace the white by a mulatto effspring, and add that intelligence to the negro race which alone is wanting to insure their mastery. n to take

From Poulson's American Daily Advertises

FREE PEOPLE OF COLOR. Among the objects which should attract the charity of the christian public, might be mentioned the cause of the colored population. The writer has remarked with pain and chagrin the observations contained in the public papers, impagning the motives and attacking the characters of the people of color. The desire appears to be excited in the breasts of some that the Africans should be removed from aur state beyond, its bounds. They allege that may are naturally indolent and thievish, that these indulge in the vices of sensuality and intoxications that they do not make provision in summer, and the seasons of labor, for the wants of winter, and the seasons of labor, for the wants of winter, and the seasons of labor, for the wants of winter, and the seasons of labor, for the wants of winter, and the seasons of labor, for the wants of winter, and the seasons of labor, for the wants of winter, and the seasons of labor, for the wants of winter, and the seasons of labor, for the wants of winter, and the seasons of labor, for the wants of winter, and the seasons of labor, for the wants of winter, and the seasons of labor, for the wants of winter, and the seasons of labor, for the wants of winter and the provision in summer, and the seasons of labor, for the wants of th find in the council of Carthage, a number of African Bishops, men renowned for their wisdom, and piety, and moral worth. The great St. Cyprian, whose praise was in all the churches, and who took such a stand against the hereaise of his day, was, according to some historians, a man of color. To advert to our swn times, it is gratifying to the philanthropic mind to observe the progress of retinement and civilization in the republic of Hayti. The writer was remarkably struck and delighted with a late account published by an officer on board one of the United States vessels of a visit he, in the suite of the commandant, paid to President Boyer. He observes that the court of Hayti might vie with some of the ancient and long established courts of Europe in the court-esies of polished life. He speaks in terms of high commendation of the talented and accomplished secretary of state, Inginac. Let the people of color have more churches built for them, let them have more missiciaries, let them have more Sunday schools, let more tracts be distributed among them; and in a few years a different state of things will ensue. The colored population in general, respected by others, will learn to respect themselves; they will restrain their nuruly appetites; cultivating a taste for literature, and finding sufficient to employ heir hours of leisure, they will renounce their fondness for unhallowed amusements. They will, like the christian part of the white population, educate their children in the fear of the Lord; they will deny ungodliness and worldly lasts; they will live soberly, righteously and godly, and will adora the doctrine of God their Saviour in all things.

THE IMPRISONED MISSIONARIES.

THE IMPRISONED MISSIONARIES.

The Rev. William Patton, of New-York, being on a Southern tour for his health, has addressed of state so fearfully marked out by guilt for the coming retribution of heaven as Georgia. Let those who vindicate fier deeds look to the consequences. It may suit those Virginia statesmen to do so, who, owning a superfluity of negroes, and are moved to tenderness on making with certainty look out for ensember, raised up not by that particular Providence whose doines are not to be presumptionally scanned by mortal eyes, but by that plain, that swiful system of retribution, which he who runs may read, which has decreed wealth for industry, safety for courage, peace for innocence, but terror, and ultimately destruction for tyranny.

Looking back, I observe that I have hinted at the conjunction of Negro-breeder and borroughmonger. But the first is quite enough, "its infinitely worse than the last. Were all men borrough monger so the terror, and ultimately destruction for tyranny.

Looking back, I observe that I have hinted at the conjunction of Negro-breeder and borroughmonger. But the first is quite enough, "its infinitely worse than the last. Were all men borrough mongers, the only consequence would be the rise of price in the commodity; no injury this to the community. But were all the whites to become negro-breeders, of the same genns with John Randolph, the date of the white man would be nearly run out in Virginia. Debarred from the genial hed; whether by avarice, chastity, or imappetence, the witherest cetamorarice of John and processed to the heart his processed to the heart his bible in the commodity; no injury this to the processes and the conjunction of Negro-breeder and borroughmonger. But the first is quite enough, "its infinitely worse than the last. Were all men borrough mongers, the only consequence would be the rise of price in the commodity; no injury this to the community. But were all the whites to become negro-breeders, of the same genns with John Randolph, the date of the THE IMPRISONED MISSIONARIES.

deeply when I saw him patiently instructing these ignorant men.' He takes great prins with them, is very patient and kind, and has their confidence to a high degree. Mr. Butler is likewise diligently empflyed in promoting the spiritual welfare of the prisoners. The demeanor of these gentlemen is meek, cheerful and submissive; and like Daniel, their oppressors have no accusation against them, except it be for the firm yet unoffending discharge of their duties as Missionaries of the same religion for which their Divine Master was put to death. In the afternoon Mr. P. also attended their services, and took a part in the exercises. The rattling of the grates and doors, and the clanking of chains, and the approach of evening, reminded the visitor that the prisoners were now about to be committed to their cells. He turned aside to see the little place where his christian brethren slept. They have no beds; and five blankets is all the bedding allowed to the two. As Mr. P. turned away, 'the iron entered his soul.' What had these men done to merit this? Nothing but preaching the Gospel to the Indians, and refusing to comply with the anconstitutional requirements of Georgia and President METAPHYSICS.

METAPHYSICS.

Specimen of a Collegiate Examination.

Epecimen of a Cotteguate Examination.

Professor—What is a salt box?

Student—It is a box made to contain salt.

Prof—How is it divided?

Stud—Into a salt box, and a box of salt.

Prof—Very well, show the distinction.

Stud—A salt box may be where there is alt, but salt is absolutely necessary to the engage of a box of salt.

Stud—A salt box may be where the salt, but salt is absolutely necessary to the exisence of a box of salt.

Prof—Are not salt boxes otherwise divided?

Stud—Yes, by a partition.

Prof—What is the use of this division?

Stud—To separate the coarse salt from the fine

rrof—What is the use of this division?
Stud—To separate the coarse salt from th
Prof—How? think a little.
Stud—To separate the fine salt from the c
Prof—To be sure, to separate the fine ac coarse; but are not salt boxes otherwis aguished?

Stud—Yes, into possible, positive, and probable.

Prof—Define these several kinds of salt boxes.

Stud—A possible salt box is a salt box yet unsold, in the joiner's hands.

Prof—Why so?

Stud—Because it hath not yet become a salt box, having never had any salt in it; and it may probably be applied to some other usc.

Prof—Very true; for a salt box which never had, hath not now, and perhaps never may have any salt in it; a nonly be termed a possible salt box. What is a probable salt box?

Stud—It is a salt box in the hand of one going to a shop to buy salt, and who hath a twopence in his pocket to pay the shopkeeper; and a positive salt box is one which hath actually and bona fide got salt in it.

Prof—Very good; what other division of salt boxes do you recollect?

Stud—They are divided into substantive and pendent. A substantive salt box is that which stands by itself on the table or dresser, and the pendent is that which hangs by a nail against the wall.

Prof—What is the idea of a salt box?

stands by itself on the table or dresser, and the pendent is that which hangs by a nail against the wall.

Prof.—What is the idea of a salt box?

Stud.—It is that image which the mind conceives of a salt box when no salt is present.

Prof.—What is the abstract idea of a salt box?

Stud.—It is that image which the mind conceives of a salt box when no salt is present.

Prof.—Very what is the abstract idea of a salt box?

Stud.—It is the idea of a salt box abstracted from the idea of a box; or of salt, or of a salt box: or of a box of salt.

Prof.—Very right; by this means you acquire a most perfect knowledge of a salt box is but tell me, is the idea of a salt box a salt idea?

Stud.—Not unless the ideal box hath the idea of salt contained in it.

Prof.—Thea; and therefore an abstract idea cannot be either salt or fresh, round or square, long or shor; and this shows the difference hetween a salt idea and an idea of salt.—Is an aptitude to hold salt an essential or an accidental property of a salt box?

Stud.—It is an essential; but if there should be a crack in the bottom of the box, the aptitude, to spill salt would be termed an accidental property of that salt box.

Prof.—Very well, very well, indeed. What is the salt called with respect to the box?

Stud.—It is called its contents.

Prof.—And why so?

Stud.—Because the cook is content, quond hoc, to find plenty of salt in the box.

Prof.—You are very right.

PLAIN ENGLISH TO THE POPE. The four

Prof—You are very right.

PLAIN ENGLISH TO THE POPE. The four Italian Legations (says the London Morning Herald of Dec. 31st) have addressed the following proclamation to the Papal Court: 'You have promised to the people of these provinces just laws. You have published several; but, far from tending to public utility, they have all been in favor of your absolutism. Show, therefore, now, if possible, the same good faith as the people themselves—leave off your intrigues—cease to foment civil war—annul the barbarous instructions given to the Bishops and Curates, they ill accord with the Gospel—listen to the Deputies who will soon make their appearance before you—grant them all they will ask of you, for your people wish nothing but just laws, which they have a right to obtain; but if you dare to attempt a coup-de-main against them whilst they are imploring you as suppliants, they swear in their despair to face every danger with arms in their hands, rather than submit to be the slaves and victims of your frightful despoitsm. In the fattal position in which you have placed them, the whole world will be convinced that you refuse to listen to the prayers of haitful subjects, who ask only for just laws. May God protect the people.'

Fighting by Proclamation.—The attention of passers in Wall street was arrested yesterday forenoon, by a person who mounted the Exchange steps with a cowhide, and proclaimed that he would flog a certain individual the moment he should pass that way; of which, however, there was no special probability. After flourishing and haranguing for some time, he disappeared in company with a magistrate.—N. Y. Jour. Com.

The Richmond (Va.) Compiler gives an account of a very horrible outrage committed in that vicinity, by a young free black, upon the daughter of a respectable citizen, Mr. B. Harris, about 12 or 13 years old. In the absence of her father, he stepped in and accomplished his vile purpose, almost killing the girl by his brutality. Mr. H. arrived, pursued the villain, caught him, and immediately mained him, and gave him upwards of 150 lashes, &c. &c. The offender is still alive, but it is said he will not recover.

MORAL.

We have p ier. It is a logical, persuasive and sol

The happiness of Heaven consists in bestowment of the affections upo

the misery of Heil, instead of being caisased omnipotent agency of God, without refere the accountability of men, consists in volume to the accountability of the accountability of pleasy nature of the accountability of pleasy and who will presume fault with God for being thus constituted; the thing formed, say unto him that for Why hast thou made me thus? The laws of the natural world are find immutable. Water, and fire, for instance ach their distinct properties. A man can hand in one, without experiencing pain, thrust it into the other, it will cause as Now suppose a man puts his hand into the will be the account of the constitution of the constitut ural consequences of this misfortune, and pre the child from experiencing the least degr-pain; nay, he has the power to impart as most exquisite happiness, while burning in flames. But who will say he is a tyrant for

pain; nay, he has the power to impart to a to most exquisite happiness, while burning in the flames. But who will say he is a tyrant for a doing it?

The body cannot be sustained without for Now suppose a company of men enter into an greement, that they will no longer condecest till the earth, in order to secure the necessing life. God is able to feed them, whether the will work or not; and they are not going is a under the necessity of so much labe. The ploughing, and sowing, and reaping, are all us less, so long as the Almighty has the power sheet, and they are not going a season of the ploughing, and sowing, and reaping, are all us less, so long as the Almighty has the power so reduced them. They are determined no longer and entire the fatigue of lacessant toil. God is a necital being, and delights in the happiness of its creatures; therefore he will not allow then a lack for the necessaries of life. Do you suppose God would provide food for these rash advenuers, and force them to receive it? or would leave them to reap the consequences of their foil in famine and death? Now God will no me force men to Heaven, than he will oblige their take their food. The one is as free as the educate them to reap the consequences of their foil in famine and death? Now God will no me force men to Heaven, than he will oblige the take their food. The one is as free as the educate a thing to exist, and not to exist, at a same time; that he can create men free aga and then govern them just as: if they were chines. Now God cannot violate the immatis laws of his government, and take rebels to bosom. He never will throw his governments laws of his government, and take rebels to bosom. He never will throw his government in order to be saved, especially when they me the power to do it, and nothing but their on stubbornness prevents? When the child the reasonable that he should repent for having bode the law of God and trampled on the hied treasonable that he should repent for having bode the law of God and trampled on the hied treas

PUBLIC MEN

Christ?

PUBLIC MEN.

So unusual is practical religion among palsimen, that to many it would seem ridiculous, for governor to pray in his family evening and moring. Cha any thing have a more maliga insence on the cause of vital Goddiness, that is statesmen, and, officers of the army and any who are avowedly irreligious, and even pass swearers, card players, Subbath breakers at libertines—are the constant themes of eugly. The collision of the factions, indeed, begavered render public men objects of distrust. If we lieve one half of what the public journals ask-respecting the baseness of the leading politics—if but a little of all that is uttered by such as as Berrieu, Branch, Ingham, &c. respecting in compeers is true, there is a most scandalos to gradation of moral principle among those is slapuld be emphatically 'the fearers of the lead-the exemplars of religion, and the control of social virtue. Every patriot, then how low the state of morals is at the seat of the general government, bushes for his coastify while the genuine disciple of Christ, sight sicries for all the abominations that be due, in the City of Washington, and at the capital the several states.

How rare are such statesmen as the exempt Governor Vroom of New Jersey: 'the late for error Crafts, and the present Governor Palmed Vermont: Such Statesmen shine as bright is

Vermont : amidst the med i Vermont! Such Statesmen shine as orig-amidst the surrounding dirkness. They ashamed in the private walks of life, nor-lic documents to acknowledge themselves ciples of Christ Jesus, and the subjects of the Prince.—Rev. Dr. Willson, of Alba

INTEMPERANCE.

This is no time for temporising is raging over the land. Already forth thousands from their comfo and compelled them to take up the the most dreary hovels. Already med the substance of annumerable most dreary hovels. Area-d the substance of annumerable fa-sed the grouns of widows and the ans to ascend to Heaven in one m ready has it seared the hearts and thousands who were once the mo-ectionate of men. Already hav-ames smothered the vital spark of affectionate flames smothered the in the hearts of a multitude with the hearts of a multitude with the flame of Christ before men. And black vapours have ascended to the district should be already to the should be sh

There are about 500 murde ly in the U. States, that proce temperance.—Baptist Reg.

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